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her. It is not the imperial murderess, but a substitute enduring the penalty of sins not her own. In fact, the idea of metempsychosis is lost in that of vicarious atonement. The story is a brief one, and, though skilfully told and full of master touches, rather confuses than explains the transmigration theory. One or two of the incidents seem also a little unlikely. The manner in which Sir Ashton forces his attentions upon Hortense is, to say the least, peculiar. There is nothing to lead up to such a dastardly outrage upon common propriety as is perpetrated with such coolness and audacity by a man whose portrait, as here drawn, suggests at least a man of some sense of decency. The young Frenchman's indiscretion is far more natural, since *he* thought the game a fair one and had some logic in his reasoning. But these are mere surface blemishes, and we hope the anonymous writer will feel encouraged to continue his labors in this line of literary effort.

V.

REVELATION AND THE CATHOLIC CHURCH.

THOSE who desire a brief exposition of the leading principles of Catholicism cannot do better than read Mr. Young's translation of Father Broecker's treatise entitled, "The Fact Divine."* In the first part of this book evangelical and orthodox Protestants will find little to condemn or even question, as it deals with the subject of the Christian revelation from a standpoint usually accepted by Christians of every school. The main feature of the work is its conciseness. The author, now deceased, spent much of his time as a tutor and professor in Catholic seminaries, and modestly designed this treatise as a kind of text book. There is a certain directness and terseness about the paragraphs which suggest this purpose to the reader, and which make the book very acceptable to those who want to get quickly to the kernel of the subject in hand. Thus, the great question of a First Cause is stated as follows: "The visible objects which surround us have no existence of themselves; therefore they received it from something else, and, in the last analysis, from a First Being, who possesses in Himself the cause of His existence." From this statement a brief logical argument is set forth as to the personality and perfection of God the Creator. One finds no sympathy here with speculative philosophy. Original sin is defined as the loss of the sanctifying grace which God had bestowed upon man with the duty of preserving it, rendering necessary the grace of our Lord Jesus Christ. Evangelical Protestants would add "the work of the Holy Spirit." The special providence of God over the Jewish people is recognized as a special miracle, ever pointing to Christ as the Redeemer of the World. "Jesus Christ is God, not by a figurative appellation, nor in the sense of Divine adoption, nor of a favor," but "in the rigorous acceptance of the term." The proof of this is derived from Scripture prophecies, from the life of Christ, the teaching of the Apostles, and the uniform belief of the first Christians. This in no way differs from the orthodox Protestant view, but the reasoning ignores scientific difficulties, which are disposed of *en masse* by the trite remark: "Nature as well as religion has her mysteries." The union of the divine and the human in Christ is pronounced hypostatic—neither nature being absorbed by the other, and as an illustration, the author suggests the union of the body with the soul, or the action of the will upon the movements of the body—mysteries which science accepts without pretending to explain. The term "soul" in this sense need not involve immortality, but simply the inner nature. Even the vital principle

* "The Fact Divine." An Historical Study of the Christian Revelation and of the Catholic Church. By Joseph Broecker, S. J. McGowan & Young.

itself is incomprehensible. The difficulty of understanding the union of the two natures in Christ is not of itself a logical bar to its reception, if demonstrated by other arguments.

The second part of the treatise deals with the Catholic Church as such, and, as one might expect, the position of the author is clearly defined. He has no parley or compromise with Protestant ideas. The authority given to Peter was definite and supreme as the vicar of Christ, and flows onwards to the hierarchy through the Apostles, and the writings of the early Christian Fathers are freely quoted in support of this view. Doctrinal infallibility and spiritual government are the prerogatives of the Church. To substitute one's personal judgment for these is *heresy* and heresy is *sin*, though baptism by heretics in the name of the Trinity is valid. Our author defends the Inquisition as a union of the spiritual and civil powers—the one to establish a crime and the other to punish it. The Spanish Inquisition he regards as on a different footing from the Roman, but he defends it in the main. For the massacre of St. Bartholemew he holds the Church not responsible. As for Luther, Calvin and the other reformers of the Sixteenth Century, he writes in the severest terms, and he rejects the Protestant idea of the Bible as the sole rule of faith. As for the Church of England, which, by retaining the Episcopate, has separated the least from Catholic tradition, he predicts that she is destined either to be absorbed by German naturalism or to resume her place in the Catholic fold—perhaps both, by a process of decomposition. Philosophic speculation and freemasonry are alike inherently bad, foolish and mischievous, and the author concludes with a warm eulogium on the Catholic Church as the one hope of mankind.

We suppose that there is really very little that is new to be said on this great controversy. The prospects for a re-united Christendom are very dark at present, and the claim of the Catholic Church of absolute supremacy and infallibility is scarcely likely to draw together the various powerful forces which have raised the standard of the rights of the individual conscience. The best that both parties can do is, under the shelter of the spirit of toleration now prevailing, to acquaint themselves with each other. In this way they may find some grounds for mutual respect, co-operation and friendship, while differing in some essential particulars.

VI.

A TALE OF SOUTHERN LIFE.

MR. CONWAY'S novel "*Pine and Palm* " is exceedingly fascinating as a story pure and simple. It catches the reader up at the beginning, and carries him along to the end, without a moment of indifference or fatigue. The characters, also, are firmly drawn; and if perhaps they err a little on the side of too much virtue, they are sympathetic and pleasing, and to each of them the author has contrived to give a strong and unmistakable individuality. More than this cannot be said of many of the novels that come to the reviewer's table now-a-days.

But over and above its pleasure-giving qualities, "*Pine and Palm* " possesses an interest and an importance, which will render it indispensable to the library of everybody who wishes to acquire something more than a superficial knowledge of American history. The picture of life on a sea island plantation in *ante-bellum* days, with its careful analysis of the inter-relation of blacks and whites, is evidently not a fancy sketch; and aside from its excellent artistic qualities, its freshness, its breadth, its color, its good humor,—its value as a record of the facts of a

*"*Pine and Palm*." A Novel. By Moncure D. Conway. New York: Henry Holt & Co.